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J. G. WOOD.

Thomas F. Torrance

SCS #1301

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The True Copy of the

29-7-55c

Declaration and Teſtimony

PUBLISHED at

MOUNT-HERICK,

Near *Crawfurd-John,*

Upon the ſeventh Day of *May*, 1741.

ISAIAH i. 26. *And I will reſtore thy Judges as at the firſt, and thy Counſellors as at the Beginning: Afterward thou ſhalt be called, the City of Righteouſneſs, the faithful City.*

JUDE 3. *Contend earneſtly for the Faith once delivered to the Saints.*

BUCHAN. PSALM. xlviii. 12, 13.

Ite, & Sionem ambulate, mœnia
Spectate, turres arduas
Numerate, foſſam & aggerem intuemini,
Moleſque cellas ædium.
Narrate natis, poſterorum ut audiant
Et obſtupeſcant ſecula.

Regis ad exemplum totus componitur orbis.

Printed in the YEAR MDCCXLI.

THE

PUBLISHER

TO THE

Christian READER.

AS all Believers, so soon as they become such, by the Seed of Faith and other saving Graces being wrought in their Souls, enter into, and engage in a spiritual Warfare against the Flesh, the Motions and Affections of Sin and a Body of Death, *that still dwell in them; They having now received (as it were)* Press *or* Inlisting-money *from* JESUS CHRIST, the Captain of their Salvation, *in whom they are now come to trust, and under whose Banner they are now come to fight; so also they are bound unto, and engaged in a* Warfare *without, against this present evil World, and Sin abounding therein, by all proper Means and Ways, in the Station and Relation wherein they stand, opposing, testifying, and bearing Witness against the Sins and Evils of the Day wherein they live, and the Generation among whom they dwell; besides the Temptations and Tribulations arising therefrom, which*

they have also to grapple with: yet some of the LORD's *People have been helped, both in this and other Lands, that* none of these Things moved them, neither counted they their Lives dear unto themselves, that they might finish their Course with Joy *and Approbation. And as these two Ways of Grace and Zeal expressing themselves against Sin both within and without, in mourning for and testifying against it, are lovely in their Lives, so in the Reward of Mercy they are not divided. Nor is this Duty of mourning for Sin, and Testifying against it in others, so indifferent a Thing, as many take it to be, that either the Paucity or Smalness of the Number so doing, or the Want of Success therein, the common Objections made against it, will exeem or excuse from the Duty, as evidently appears in the Case of* Lot, *who was alone in that Duty, and for Success we read of none that he had, except that of* Self-exoneration, *and* saving himself from that untoward Generation; *and yet he is recorded in the New Testament, and that with Approbation,* That in seeing and hearing, he vexed his righteous Soul from Day to Day with their unlawful Deeds, *as well as that he was vexed with the* filthy Conversation of the Wicked: *Upon which it surely follows, that he was no indifferent Spectator, or unconcerned Beholder, but was active in his Duty thereanent, as well as passive in what he suffered by their* filthy Conversation; *as also* Unus *Athanasius* contra

tra totum orbem. *Now as to the Expediency and Neceſſity of the following* Declaration *and* Teſtimony *at this Time, it is to be conſidered, That this Party having long held their Peace this Way, waiting for the Aſſiſtance and Concurrence of others, who ought to have joined in this Duty; and having dealt with the* Aſſociate Preſbytery *both by Word and Writ, that they would lend an Helping-hand to the carrying on of that Part of the* Teſtimony *of the Church of* Scotland, *anent Reformation in the* Civil Magiſtrate, *a Truth ſo long kept in Captivity and Bondage in this Land; and they ſhifting and refuſing it, and not at all aſſerting and affirming it in any of their publick Papers, as a Thing at preſent to be contended for, and the Want of it witneſſed againſt, obliged thoſe concerned in this* Teſtimony *to declare their Adherence thereto, leſt their* Silence *any longer, ſhould become a* ſinful Silence, *and might be, not without Cauſe, interpreted a Relinquiſhing of their former* Ground *and* Teſtimony; *and ſeeing that neither they nor others would do any Thing therein, they found it their Duty to do what they could, tho' in a weak and ſmall Meaſure. Likewiſe the many Evils abounding now and ſince the laſt* Declaration *of this Sort publiſhed, called for a* Teſtimony *and* Witneſs-bearing *againſt them, and that in Conjunction with the Truths therein aſſerted. Likewiſe, the Papers publiſhed by others, not expreſſing the Mind and Judgment of*

this Party fully, as to the Sin and Duty of this Day, called them to expreſs their Thoughts therein themſelves; ſuch as the Act *and* Teſtimony *of the* Aſſociate Presbytery, *which differs, in ſeveral Things anent the late Martyrs, as well as that anent the Civil Magiſtrate, from the Mind and Sentiments of thoſe herein concerned. And that Paper, called a* Declaration *of the true Presbyterians within the Kingdom of* Scotland, *dated* December 18*th.* 1740. *and ſaid to be publiſhed that ſame Day at the Market Croſs of* Linlithgow, *in which theſe concerned here had neither Hand nor Conſent, nor ſo much as the Knowledge of, till it was ſold through the Country and publick to all; and therefore it was without Ground, alledged by ſome, to be the Deed of this Community, who, for many Reaſons (particularly it being done in a vain and uncharitable Strain) do hereby diſclaim the ſame: The Difference betwixt it, and our Sentiments contained in the following Paper, being obvious to the Reader, it is needleſs to give the Reaſons further, why it is not here eſpouſed and owned: Only, it made it the more needful that this* Community *ſhould ſpeak for themſelves what they take to be Truth and Duty in this Day; and theſe Things conſidered and laid together, the Expediency and Neceſſity hereof appears, and that no leſs could be done, tho' under many Diſadvantages and Diſcouragements. Alſo ſome others, writing and printing Papers in and about* Edinburgh, *in a moſt unchriſtian*

christian Manner, which we likewise disown, and hereby desires the World to impute no such Extremes *to us, but to give Credit only to what we expressly* declare *and* own *in this and our former* Declarations *and* Testimonys.

AND it having been the Practice of the LORD's *People in this Land, ever since the Reformation from* Popery, *to lengthen and draw out their* Testimony *and* Witness-bearing, *in Proportion to and Opposition against the Sin, Backsliding and Defection of the Time wherein they lived, when they could neither get it stopt nor hindred; The following of whose Footsteps therein, is still judged an incumbent Duty by this* Remnant.

IT is needful here also, to advertise the Reader, that altho' the Difference with the Associate Presbytery *be only mention'd as to that anent the* Civil Magistrate, *their Terms of* Communion, *and* Conduct *anent the two late* Erastian *Fasts; yet there are several other Things in their Conduct, not mentioned, about which it is demurr'd; as the contented Building of considerable Meeting Houses and their Superlative Loyalty in Praying for, the present* Possessors *of* Power, *not very much differing from the Forms thereof imposed upon, observed and obeyed by this* Erastian *Church: Albeit the* Indulged *and* Tolerated *Ministers and People went in to these Measures, under the* Indulgence *and* Toleration. *Yet, both then and since, it was judged a sinful* Compliance *by the suffer-*

suffering Party; *and the then Possessors were, at least by Profession and Oath* Prelatick, *and* erastian, (*except the Duke of York, who was popish*) *and in Communion of the Church of* England, *as the present are. And the Difference stands in that of* bloody Persecution, *which is not now as then, (because of Compliance) yet, still the Bearing-down and Discountenancing the* Covenanted Cause *continues, and the taking all Encouragement from it, and such as own it. Also the Adapting of the very Causes prescribed by the* Government *in the last Fast together with their own, has its own Difficulty, when the Day and Manner of Appointment were refused.*

IT remains to say something for preventing some Objections; *It being now a Time that scarce any Thing can be said or done, tho' plain, and with a good Design, but Objections are made against it, and Misconstructions put upon it, by such who savour and relish it not, having imbib'd* Prejudices *to the Contrary. Then as to that Article in the* Confession *of* Faith, That Difference in Religion, or Infidelity, doth not make void the Magistrate's just and legal Authority, &c. *from which some think, at least say, all Scruple and Difficulty evanisheth anent the* Civil Magistrate, *and any Limitations therein. But such would do well to consider, that the* Assembly *are there speaking of* Magistracy *abstractly considered, without Respect had, or Accommodation to a reformed* Land *and* People,

more

more than any other. And that in Opposition to Anabaptists *and other* Sectaries *then abounding in* Germany, *and some in* England, *who had strange Notions about the* Civil Magistrate; *some alledging their Christian Liberty, freed them from all Civil Magistrates; and others, that* Dominion was founded in Grace, *requiring in the Civil Magistrate, positive Signs of real Grace, as a Qualification, even as the* Independents *do, in Order to Church Communion; But in the Confession, they intended no Retraction of what they had both said, and sworn in the* Solemn League *not long before, concerning the Civil Magistrate, and Allegiance to him, in this Land in particular; which appears plainly by the After-Conduct of the Church of* Scotland *with* Cha. II. *at* Scoon: *And if there had been any such Thing as a Retraction intended in the Confession without all Doubt, an Assembly of such eminent and godly* Divines, *would not only have been plain and full therein, but also confessed their Sin in the Vow and Oath they had made with so great Solemnity; yet the least Vestige or Hint thereof doth not appear. And altho', Persecutors in the late bloody Reigns, did twit and vex the Martyrs and other Sufferers, with such Questions and Objections on that Matter, yet 'tis strange and unaccountable that any of a* Presbyterian *Denomination,* Ministers *or* People, *should insist thereupon, for such a Purpose; seeing it was a Lesson that was first taught by the late Persecutors, and as would appear, is not yet out of*

Fashion with many, and some of whom better Things were expected. However, before now, good Things and well Design'd, have been made a Stumbling-stone of, when Hearts and Views are to another Point in the Compass; But assuredly the Obligation of the Covenants *cannot consist with what is too often objected by some, upon the above-said Article of the* Confession *of* Faith.

THE Reader is also to know, that in the Places of Scripture cited out of the New Testament, *and the Arguments and Reasonings therefrom; there is no Comparison stated or intended betwixt the present Government, and the then bloody and Heathen* Roman Emperors. *But only as some of the present Ministers and others sometimes, when they are pinched and straitned as to* Qualifications *in the* Civil Magistrate, *and told, that* Prelacy *in such is no tolerable Qualification, frequently advance the forcited Place of the* Confession, *and cite these Places from the New Testament for Support thereof, in such a Way, alledging they mean the then Heathen* Emperors, *which at once puts an end to all* Qualifications, Limitations *or* Restrictions *whatsoever in the* Civil Magistrate; *because there can never be any be worse than many of them were, which must certainly be a bad Way of Reasoning and flies in the Face of the Practice of all Nations, and by Consequence, of the very* Light of Nature; *It being the Practice of the most, if not all* Nations, *a Suitableness betwixt the Prince and his Subjects, and particularly in the* Re-

Religion *they profess. It was therefore needful to give some Answer thereto, and to endeavour to shew, that there is no such Thing as Obedience and Subjection commanded there to every* Occupant, *or who ever should have providentially the Ascendant. And Mr.* Buchanan, *who was no mean Divine as appears by his* Paraphrase *on the Book of* Psalms, *is of this Mind in his* due Priviledges of the *Scots* Government, *which the Reader may consult.*

BUT to detain the Reader no longer; Our Saviour *was a suffering* Saviour *in this World; and they who have felt the Power of* Religion *upon their Souls, will not quite a suffering* Religion, *knowing that* through many Tribulations they must enter into the Kingdom of Heaven, and all that will live Godly must suffer Persecution in this World one Way or other: *They who will not have a suffering* Religion, *for ordinary, lose the true* Religion, *which leads to the Kingdom of Heaven: Yet when Men have done all they can to shun the Cross and Suffering, they must either take a suffering* Religion, *or let it go, because of the Cross, as many do at all Times. And ah! what sinful Compliance and shunning of the Cross and Suffering has been in this Land, since the* Revolution, *both with Ministers and People? But see how the* LORD *has met Men in such Ways; The Power of Preaching is much away, the Life and Exercise of* Religion *sadly decayed; and as Men would have* Religion *without suffering, so they have got it without that*

Comfort, Life, and Power which the LORD's *People have often found with, and in it; and they may see if worldly Comforts, so much run upon, will ballance the Loss of the other, or be of that Support in the Day of* Straits, *that the Answer and Witness of a* good Conscience *would have been: It is also certain, that the Kirk's Cross externally has often come from* Crown'd Heads *and* corrupt Courts. *And that it is rare that the Church and People of God, when faithful in their Duty, have the Friendship of this World, and the Favour of Princes, of long continuance; as appears plainly in the Times both under the Old and New Testament, and in the History of the Times since; Yet notwithstanding of the many and often Discouragements that Way, and the hard and difficult Recovery of those who have gone out of the* LORD's *Way*; For all People will walk, every one in the Name of his God, *much more have the People of the* Living and True GOD *Cause to say, and continue to do so*, And we will walk in the Name of the LORD our GOD for ever and ever, *Mic.* iv. 5. *Even in the Way Name and Strength of the* LORD our GOD; *which was seriously pressed and exhorted unto in a Sermon preached upon these Words, by our Reverend* Minister, *before the Publication of this* Declaration *and* Testimony.

DECLA-

DECLARATION and TESTIMONY of the *Witnessing Remnant* of the *true Presbyterian Church of Christ* in *Scotland*, united together in a General *Correspondence*; In Opposition to *Popery*, *Prelacy*, *Erastianism*, *Sectarianism*, *Lutheranism* and the continued in *Time-serving Courses*, since the late Revolution.

WE a small Remnant much wasted and discouraged by a long dark Day, and sore trying Time; yet *having heard with our Ears, and our Fathers have told us, what wondrous Works the Lord did in their Day*; and being perswaded in our Consciences, by the Word and Spirit of God, that the Work of Reformation carried on in this Land from the Year 1638 to 1649, was of God and agreeable to his Word, and accompanied with the Conversion and Joy of many Souls, and with a signal and plentiful Down-pouring of the Spirit of God; and that the Persecuted Party, for their Adhering thereto in the Time of the late Persecution, were the Lord's Witnesses, and his *handful of Corn*, tho' tossed on the Mountains, yet *made to shake with prosperous Fruit, like Trees in Lebanon*, the Grace of our Lord Jesus Christ being exceeding abundant towards them with Faith

Faith and Love, whereby they were enabled to out-brave Men and out-face Death, with the undaunted Courage and holy Boldneſs of the primitive Martyrs, having ſomething like the *Joys of Heaven* meeting and tryſting with them, in Priſons and on Scaffolds, not *counting their Lives dear unto them, ſo as they might finiſh their Days and Teſtimony with Joy*, whereby it was evident (and ſometimes to the Conviction of their bloody Enemies and Adverſaries) that they were owned of God, and the Teſtimony they bore, approved of Him: Tho' few have owned that Cauſe ſince, and they who have, in ſome ſmall weak Meaſure, have met with much Diſcouragement and Oppoſition from all Ranks of this Generation, and even of theſe of whom better Things might have been expected: We ſay, being perſwaded of theſe things, we judge it preſent Duty to publiſh this our preſent *Teſtimony* to the Truths of God, and againſt the Errors and Corruptions of the Day, without Feud or Favour to the Perſons therein concerned. And herein, we may lay our Account with the Contempt and Scorn of ſome, the Malice and Reproach of others, the Diſdain and Huffing of the moſt; and this not only from open and profeſt *Adverſaries* to theſe Reformation and Covenant-Principles, but alſo from theſe who, loving their Eaſe, *couch under every Burden*, Iſſachar like, and Succumb to every Impoſition and Yoke, and cry out againſt any, or every Thing, that may diſturb or endanger their Eaſe: Or at the leaſt we

may

may expect to be branded with unseasonable *Superfluity*, or *Arrogance*, in arrogating that to our selves, to be the only true *Witnesses* and *Remnant*; or Superfluity, in that we have shewed so much to the World already, and only love to make new Appearances. Yet notwithstanding of these obvious, and many other Discouragements, we think it our Duty, as to witness for these *old and honest Truths*, so to undeceive the World, as if our long Silence this Way, might be repute a Relinquishing our former Principles, or a Deserting that noble Cause.

In the first Place, and according to our former Testimonys, We *declare* and own our Belief of the Holy Scriptures of the Old and New Testament, to be the very Word of God, the only Infallible Rule of Truth and Life, in which we hope, and according to which we desire and endeavour to live, altho' with much Weakness and many Infirmities, which we desire humbly to confess and lament, and to bewail our many short-comings in all our Dutys and Performances, and our not walking suitably to personal and national Engagments, either in Heart or Life, and not duely affected either with our own or the Lands Sins. Also we *declare* our Adherence to the Covenants *National* and *Solemn League*, at which our Fathers rejoiced, and counted it their great Mercy to be brought into a Covenant Relation with God in a national Capacity: And to the *Confession* of *Faith*, *Catechisms larger* and *shorter*, Sum of saving Knowledge, Directory

tory for Worſhip, Church Government and Ordination of Miniſters, and the whole attained-to Work of Reformation, and to the Teſtimonys of the faithful Witneſſes and Martyrs to and for the ſame, before the *Revolution* in the Year 1688. As thoſe Teſtimonys in theſe Times were ſtated, ſealed and ſummed up in the Informatory Vindication, as adapted to the Circumſtances of that Time before the ſaid Revolution: Alſo we *declare* our Adherence to our former Teſtimonys and Declarations ſince the Revolution, as that in the Year, 1692, 1695, 1703, and 1707, together with our publick and Solemn Covenanting with God at *Auchenſaugh* with Confeſſion of Sins and Engagment to Duties, ſuitable to the then preſent Day, *Anno* 1712, and likewiſe to the Declaration *Anno*, 1718.

NEXT, we *declare* and *teſtifie* againſt all practical *Atheiſts* and *Deiſts* now very much abounding in the Land, who call not upon God, nor believe his Word, but *ſet their Mouths againſt the Heavens in their blaſphemous Talk*, in their *Rediculing* and *Reviling* the Practice of Godlineſs and Exerciſe of Religion, calling it *Enthuſiaſm*, whoſe Judgment, we are ſure, lingereth not, and their Damnation *Slumbereth* not, except Repentance prevent it. And Pity it is that ſuch a vile Set of Men ſhould get ſuch a lawleſs Liberty to ſpeak and write as they do, and not called to Account and puniſhed as they deſerve, by theſe who pretend to have Power, and by their Office

are

are bound to do so, and who, one Day, will be called to Reckoning for the same.

Likewise, we *declare* and *testify* against a *Jacobite Party* in the Land, whether these of a *Popish* or *Episcopal* Profession and Denomination; for we look upon such as the *Remnant of the* Canaanites whom the Lord left in the Land; Those of a *Popish* Principle at the Reformation from *Popery*, and these of an *Episcopal* at the Reformation from *Prelacy* to prove and try his *Israel* in this Land. And accordingly we find that they have often been *Thorns in the Sides, and Pricks in the Eyes of the Lord's People* in this Land, always waiting for their Halting, and an Opportunity against them; so far are we from having any View or Hope that Way; notwithstanding of the malicious and invidious Imputations, of this sort, cast upon the Lord's Saints and Servants before and at the *Revolution*, and upon us since, by these who were at Ease in *Zion*, bruiking all the Advantages that Compliance could give them.

Next, (notwithstanding of the Objection made and used against that Article and Passage in the Confession of Faith anent *Difference in Religion Infidelity*, &c. which we think is consistent with the *Confession* and *Covenants*, being mean'd of a Land not reformed, where some that profess the true Religion may have their Lot and Residence for a Time) We *declare* and *testify* against the Way and Manner of the *Investiture* of the Civil Magistrates, whether *Su-*

preme or *Subordinate*, into their several Offices, ever since these Lands publickly and avowedly apostatized from GOD, and cast off the Work of Reformation, there being no *Regard* had therein, either to *Scriptural Qualifications* or *Covenant Obligations:* And so far from that, their *Admission* is on *Terms* subversive of them, particularly the *Coronation Oath* of *England*, whereby the Sovereign Prince of these Lands is bound and obliged to defend, and to be in Person and Family, of the Communion of the superstitious Church of *England*, as at present by Law established; as if there had never been any further *Reformation*, either there or here in this Land; which wicked Course, long continued in, if we may allude to the Time under the Old Testament, we look upon it as a *Walking in the Way of* Jeroboam, *who made Israel to sin*, and at Length the Ten Tribes were carried Captive with a desolating Stroke, and have ceased to be a Nation to this Day. And hereby we declare and bear Testimony against such Settlements as being repugnant to the Divine *Rule*, in a Land once nationally reformed and embracing the true Doctrine; and so the Law of GOD to be the Rule to *Rulers* and *Ruled*; these Qualifications being contained in the blessed and unerring Rule of the *Holy Scripture:* And accordingly, in blessed and reforming Times, thir Lands had the Happiness to have *Scripture Qualifications* for these; and these Lands bound by *sacred Oaths* to the Most HIGH, for promoting and preserving the

the received Doctrine and Laws, and the Truths of GOD; and these *solemn Ties* made the Qualifications of supreme or subordinate Civil Judges, and the Limitation of *true Christian Loyalty and Obedience, in Preservation and Defence of the true Reformed Covenanted Religion*; as is evident by several Acts of *Parliament*, cited in our former Testimonys; and to recede from these is a Departing from, or Denying the Goodness of GOD in granting a Reformation according to his Word, and an involving ourselves in the Guilt of a most gross National Perjury, in breaking our *solemn Oaths* to the Most HIGH, and to one another. And in Consequence of a Covenant-Burying or Betraying Settlement, we declare against the unjust Acts and *iniquous Laws* proceeding from the same, whereby the Cause of CHRIST and Work of Reformation is born down, and the Church enslaved. And at this Time, to go no further Back than the *sinful Union*, (against which we gave open Testimony *Anno* 1707. which we hereby homologate and adhere to.) The *Oath* of *Abjuration* in all its various Shapes, in which the Wit of Man cannot free the Ministers and others of the Church of *Scotland*, from swearing Satisfaction and Acquiescence in a Sovereign of the Communion of the Church of *England*, and the Continuance thereof, if they but come under the large Acceptation of the Word *Protestant*. Likewise the *Toleration-Act*, whereby *Prelacy* is allowed all Liberty in *Scotland*, except the legal

Legal Maintainance, altho' abjured both in *Scotland*, *England* and *Ireland*. So likewiſe, we teſtify and declare againſt the burdenſome Taxes and Impoſitions on the Land, (as being much the natural Conſequences of the *Union*, and our Conjunction with others in *learning of their evil Ways*) with the unwarrantable and ſinful Citations before their pretended Courts, and heavy Proſecutions for the ſame, together with many *Soul-enſnaring Oaths* and *unwarrantable Modes* thereof, and multiplying the ſame to the Prophanation of the Name of GOD, endangering Souls either by raſh or ſinful ſwearing, or loſing the Senſe of an *Oath*. Stopping the free Uſe and Exerciſe of *lawful Traffique*, or *warrantable Trading*, by Impoſitions on Candle, Leather, &c. and all for the Support of an Unhallowed Eſtabliſhment, together with their iniquous Servants and Officers for theſe Exactions, regarding neither Conſcience of Duty to GOD, nor the Good of Mankind; by demanding or obliging People to ſwear for four or five Years back, or lay themſelves open to their Fury. And this attended with the Increaſe of *Errors* and *Enormities*, and the daily Growth of *Immoralities*, ſuch as, *Swearing*, *Sabbath-breaking*, either by neglecting the Duties of the Day, or uſing a ſinful Liberty in Diſcourſing and Riding unneceſſarly, vain and worldly ſpeaking, Entertainments and Viſits, Idleneſs, unneceſſary Diverſions and Works on the Holy Sabbath, *Oppreſſions*, *Deceits*, *Lies*, *Murders*, *Un-*

Uncleanneſs, *Gamings*, *Revellings*, *Comedies*, and *frequent Ballings*, which are greater Nurſeries of Pride and Idleneſs than of Virtue and Piety. All which we deſire to teſtify againſt. And likewiſe the *Patronage-Act*, making the Miniſter the *Patron's Property*, and giving him full Power to nominate and preſent, thereby robbing the People of their free Vote, Conſent or Relation to their Miniſter, unleſs the Patron's Choice pleaſe them; the Evils whereof are convincingly ſhewed and needleſs here to inſert. The *Headſhip* of CHRIST, and the *Privileges* of his Houſe *Eraſtianly* encroached on: To name a few of many of theſe Sins; The Act anent *infamous Porteous*, whereby CHRIST's *Headſhip* was wounded and ſtruck at, his Sanctuary and Sabbath profaned; Miniſters commanded, in the very Time of Publick Worſhip, to be *Court-Heraulds*. Likewiſe the repeated and continued Remitting or Repriving of *Criminals*, and that after they are juſtly and legally condemned. Alſo the Repealing the penal *Statutes againſt Witches*, contrair to the expreſs Letter of the Law of God, *Exod.* xxii. 18. *Deut.* xviii. 10, 11, 12. All which, and many more, we might mention, are fallen upon theſe poor *Lands* for Breach of Covenant and Revolt from GOD. As alſo, Inferior Magiſtrates in this Land, not entering into their Office on Covenant Terms, and ſo not proſecuting the Ends thereof in their Adminiſtration, do, at leaſt *interpretatively*, approve the preſent Conſtitution, and corroborate the ſame;

ſame, and whatever natively flows from the ſame; and hereby we have been, in Conſcience of Duty, obliged to witneſs againſt theſe ſuperior or inferior Magiſtrates, becauſe ſtanding on ſuch a Footing, and not qualified according to *Scripture-Qualifications* and *Covenant-Engagements*; and alſo by their Engagements to this Eſtabliſhment. And tho' we do own that *Dominion is not founded in Grace*, but *in the Law of Nature*, and is eſſential to all Mankind, to Heathens as well as Chriſtians; our Controverſy with and *Teſtimony* againſt Rulers eſtabliſhed in theſe Lands is, their not entering, by and obſerving the *Coronation-Oath* as contained in our *National-Covenant*, which all are obliged to ſwear, ere they receive the Inſtruments of Government in theſe Nations; and their not ruling theſe Nations as reformed from *Popery*, *Prelacy*, *&c.* according to our Covenanted Reformation: So we judge, that if Perſons, being once inveſted with *Power* and *Authority* according to the Word of GOD, and the laudable Conſtitution and Fundamental *Laws* of the Kingdom, and according to our *National* and *Solemn Engagements*; yet tho' afterward, they be found to differ in ſome Things in their Sentiments, that do not deſtroy the Foundation; we, in this Caſe, would not be raſh, and preſently judge it ſufficient Ground to decline his or their Authority, if they ruled and acted according to our Covenanted eſtabliſhed *Laws* of Kirk and State. And we cannot ſee how we

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can maintain our *Oath* to GOD and own these who establish and maintain a Government *diametrically* opposite to what these Lands are solemnly engaged by Oath against: For we think, Magistrates in a Reformed Land ought at least to be of Orthodox Principles and a Christian Conversation, and to defend all such, and suppress the contrary.

LIKEWISE we *testify* and *declare* against the many and continued in Time-serving Courses of the present *Ministers* in their Obedience and Subjection to the many unjust and unlawful Impositions upon this Church and Nation before, but especially since the late *unhallowed Union*; such as their tamely Yielding and Submitting to every Successor to the Crown imposed or ordered by a *British Parliament*, wherein the Bishops of *England* are constituent Members; and that without either their Complaining of such a Constitution as a Grivance, or at all moving for the Recovery of a Work of Reformation so long buried and neglected; which must either proceed from the want of that Heart and Love to it, or they think the *Time to build the House of the* LORD *is not yet come*, when it has been so long broken down in its *Laws* and *Ordinances*. Next, their swearing to the said Government in the Person of every Successor, and that in such an Oath as the *Oath of Abjuration*; the Evils whereof, and Inconsistencies with Presbyterian Principles, have been evidently proven and acknowledged by some of them

themſelves; yet this Church has never found it a Sin for which the Land mourns; but on the Contrary, they who have taken it, do endeavour to get all *Intrants* into the Miniſtry to ſwear it alſo, leaſt they ſhould be holden in Diſeſteem for their taking of it. Alſo the *Patronage-Act*, which tho' complained of as a Grivance, and ſome faint Endeavours made for Redreſs, yet no Act made againſt it by the preſent Church, but ſtill ſubmitted to, and acknowledged in the ſettlement of Miniſters, to the great Oppreſſion of the People in their *Spiritual Rights* and *Privileges*, the unſpeakable Hindrance of the Goſpel in its Succeſs, the Bearing-down of the Godly, Hardening and Emboldning the Wicked; yet as if the Command of Superiors would make that lawful which is ſinful, or free the Obeyers from Guilt, it is ſtill moſt *unaccountably* perſiſted in, againſt which we teſtifie and declare. As alſo againſt the preſent Miniſters in their promiſcuous Admitting Perſons to the holy *Sacraments*, their Encouraging and Countenancing theſe of a more lax *Principle* and *Practice*, and Diſcouraging ſuch who endeavour to have a better *Taſte* of Principle and a more tender Practice, and who ſhew a better Inclination and Deſire after a Covenanted Work of Reformation, and ſound Presbyterian Principles agreeable thereto; and upon this do ſhew their Diſlike againſt many of the ſinful Courſes and Defections of the Time; and when complaining of, or remonſtrating the ſame, or offer-

offering and presenting *Grivances*, are discouraged and discountenanced, yea, rendered obnoxious thereby to their Frowns, shutting Access for Redress of *Grivances*, pushing with Side and Shoulder, such who do the same; yea, bringing under their Censure these who *testifie* against such Courses of Defection, which is plain in the the Case of the Seceeding *Ministers* and *People*. Likewise the stupid and sinful Obedience to the Act anent *Porteus*, we look upon it as a lasting Shame upon the Ministers of *Scotland*, scarce to be parallel'd even in the Time of *Prelacy*, or in this Land, since the Reformation from *Popery*; which we desire to mourn for as one of the gross Abominations of the *Land*, neither testified against, nor acknowledged by this Church; tho' many of the Ministers were convinced of the Sin, and did not obey. And the *Appointing* of Diets and Causes of Fasting by the Civil Magistrate, we account *Erastianism*, and not Competent to the Civil Magistrate, *as such:* Which Things above said are Sins both in the Powers commanding, and in the Ministers and People obeying. It being always a sure Rule, we ought *to obey God rather than Man*; and for no Man or Power to break the Commandments of God.

We likewise *testify* against the *Errors* and *Corruptions* in the Church, (not commanded by the Civil Magistrate so far as we know,) as first, That ever the *Divinity* and *supreme God-head* of our LORD Jesus Christ was

allowed to come in Doubt or Debate in any *Judicatory* in this Land, where *His Name was once well known, and great in our Zion*; and when such a Thing was moved, that there was so much Favour and Lenity shown to any Man, who durst, by his false and foolish Notions, occasion any Question to the Dishonour of His *Glorious Name*. The Management and Conduct of this Church, with the deceast Mr. *Simpson*, in that Affair, certainly spoke out the Want of that Zeal, that sometimes shined in this Church and Land, for the Truths and Glory of GOD. So likewise their Conduct concerning Mr. *Campbell*, who has vented a Scheme of most *pernicious* and *dangerous* Principles, in his printed Books and Pamphlets, to the wounding of the Vitals of our Christian Religion, and to the Overthrow of real Virtue, more becoming a Heathen Philosopher than one professing Christianity. Also the *Moral Harrangues* of many of the young Preachers, as if they were Teachers of *Morality* from Heathen Authors, rather than Preachers of the *Gospel* of CHRIST from the Scripture: And their *Lightness* and *Unconcernedness*, not at all suitable for a Minister of the Gospel, who ought to *reprove and rebuke, with all Authority*, these Evils in others. And many of them have *dangerous Hints* towards the Doctrine of Free-will, and the Ability of the Creature to do Good of itself: By which it appears that they are little acquainted with their own Hearts, and have small Under-

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ſtanding of a *lapſed State*, and the Power of Sin; Yet there is no Inſtance of this Church's Zeal againſt ſuch. We alſo teſtify againſt the great Neglect of the Doctrine of *Mortification*, and taking up the *Croſs* and following JESUS CHRIST, and being denyed to the World, and all Things in it, yea, to natural Life itſelf; which we may ſay, without Breach of Charity; is a *Doctrine* little either preached or practiſed by many in this Church: On which *Doctrine* our *Reformers* copiouſly inſiſted, and inculcated with great Seriouſneſs, as a great Duty and Evidence of Sincerity, and a Heart engaged to God, being looſed from all other Things, *having taſted that God is good, and that they who truſt in him are bleſt*, tho' very deſtitute of all worldly Comforts; even as our LORD hath ſhewed us in many Places of the New Teſtament. And having mentioned our *Reformers*, we cannot but take Notice of Mr. *Currie* and his *late Performances*, wherein, for what Reaſon he knows beſt himſelf, he has ventured to ſay that, of eminent *Reforming Judicatories, and Men ſignally honoured of GOD, to carry on his Work in this Land*, which no *Presbyterian*, or ſerious Profeſſor of Religion had ſaid before him: Tho' many after him have followed his Steps, in traducing our *Reformers* and that *reforming Period*. So that it ſeems, it will not ſatisfy him to turn to the Side of theſe who are carrying on Defection in this Land; but he muſt alſo ſpeak with the Breath and in the Stile

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of the old *Malignants*. But when he has said all that he pleases, and made himself a *great Transgressor* thereby, and when silent in the Dust, his Memory being of an ill Savour, by Reason of his *Performances*, the Remembrance of the *Judicatories* of that *Reforming Period* (as he in Scorn seems to call them) will be very savoury to the Godly, and will be accounted, as they really were, *eminent Reformers*, whether he will or not. Mean Time, one Thing appears by his *Performances*, that the present Constitution cannot be defended, without condemning the best Times, and Men that have been in the Land; *which* Mr. *Currie* seems to be sensible of, and therefore endeavours to make the *Ark fall before his Dagon*; but at last *Dagon* will not be able to stand before the *Ark*. As to the false and contemptuous *Reflections* he makes on us, this being not a fit Place to answer him, we only tell him, if he be a good *Divine*, he will find it an Aggravation in the *Crime*, to *persecute these whom the Lord has smitten before with Affliction*, and to *offend the Generation of the Righteous*; and so we leave him on the Side he has turned to, but cannot bid him *GOD speed*, in the Cause he has put his Hand to; and that with the Approbation of this Church, as would appear by their Diligence in vending and recommending his Pamphlets.

LIKEWISE, we *testify* against these, whether Ministers or People, who have cast off all Form of

of *Presbyterian Church Government* Name and Thing, and turned into *Independency*, denying *National Churches and Covenants* as not agreeable to the Word of God: In which we are sure, they grievously mistake; and that there is another Way of getting the Corruptions of this Church reformed, than by falling into *Independent Principles* and *Practices*, as our Fore-fathers found, who, by the Blessing of God, and his *good Hand* upon them, got the Reformation of this Land and Church, so far carried on, and that in a National Capacity, being most effectual for putting in Execution the Laws, Censure and Discipline of a Church rightly constitute. And altho' these Men may be pious and godly, yet Error is to be testified against, even in the most Pious and Godly. The Apostle *Paul withstood and contended against the Apostle* Peter *to his Face, because he was to be blamed*, &c. As the worthy and famous Mr. *Rutherford* said, *That sometimes Saints had Saints to witness against, which is no desirable Work.* But Truth is to be cleaved to, and contended for, altho' we have both *Saints* and *Sinners* against us. We are sorry for the Occasion of Stumbling and Hardning given, by this their *Revolt* from *Presbyterian Principles*, to the Ring-leaders of the Corruptions and Defections of this Day: And that they both seem to be mutual Stumbling-Blocks to each other. And how much the true Lovers of *Zion* are thereby discouraged and disheartned, that they who not long

long ago, were complaining of, and contending against *National Defections*, are now come to cast off, and deny *National Churches and Covenants*, the Breaches whereof they have sometimes heavily lamented. We heartily wish they would seriously consider their Ways, and that their Eyes may be opened to see how dangerous it is, *after Vows to make Enquiry*, and *cast off* that which is so well grounded in Scripture, owned of God in this Land, by many signal Mercies and Blessings accompanying it, solemnly sworn to again and again, sealed by the *Blood* of so many Martyrs, and adhered to by the Lord's People with great Constancy, Faithfulness and Cheerfulness.

We are likewise sorry, that we are obliged in *Duty to testifie* against the *Act* and *Testimony* of the *Associate Presbyterie*, as mainly, if not only levelled against the *Corruptions* of the present *Church Judicatories*, and not equally against the *Corruptions* both of *Church and State*, as former faithful *Testimonys* of the Lord's People in this Land used to be, in which, Reformation both of *Church and State* was jointly carried on, and solemnly engaged to in the *Covenants*, that both should be the Lord's, and for Him: And the Allegiance and Concurrence of the People, expresly limited on these Conditions, *The Defence of the true Religion in the Sovereign, and the Carrying on the blessed Work of Reformation among themselves*, being the very Terms wherein they were bound to the King and one

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to another. We say, we are *sorry*, that they, who of all this Church, since the *Revolution*, have made the greatest *Appearances* against the Corruptions thereof, and, who in a *Judicative Capacity* had affirmed and asserted many valuable Truths, which this Church has long neglected, or rather buried, such as, Our Lord's *Head-ship* over his Church, The *divine Right* of Presbytrie, The perpetual *Obligation* of the *Covenants*, &c. And had taken their Hazard of what they might suffer for such a *Testimony*, and lending an *Helping-hand* to many oppressed Congregations in this Land, from the Judicatories of this Church, by Processes, and what might follow thereupon. And yet to neglect, pass over and not take up this, as one of the principle Heads of the *Testimony* of the Church of *Scotland* anent the Civil Magistrate, his being qualified according to the Word of God, and the Covenants (which they do acknowledge) in Order to to his being rightful and lawful King of these *Realms*. This we were much surprised at, and discouraged thereby; and therefore find our selves obliged in Duty to *testifie* against the same and that for these Reasons:

1. We find the Word of God speaks *Wo to them that decree unrighteous Decrees*, as well as to them that obey and walk willingly after the same; and therefore we think Magistrates making bad Laws, are to be witnessed against, as well as Ministers or People who obey and follow the same.

2. We find the Kings of *Israel*, who were all wicked from the *Revolt* from the House of *David*, largely *testified* against, and their Doom read by the Prophets. in the Books of *Kings* and *Chronicles*, and of the *Prophets* larger and lesser; together with all the wicked Kings of *Judah*, and that in the whole Tenor of their Lives and Reign; which we think was far from owning of them: And not only so, but the unjust Acts and Deeds of good Kings, such as, *David*, *Solomon*, *Asa*, *Jehoshaphat* and *Hezekiah*, are declared and testified against by the Prophets. We therefore know no Reason why *Kings*, who go on in the Neglect of, and Opposition to the Cause of God, are not yet also to be testified against. Nor do we think it is for nought, that the *Spirit* of God is so particular in giving an Account of all the Kings of *Israel* and *Judah*, what Ways they walked in, and whether they were good or bad, but that the Duty and Carriage of the People towards such, is thereby pointed out, what it ought to be under such and such *Rulers*, as well as a Beacon set up to give Warning what will befall all such in the End, who walk in wicked Ways; notwithstanding of their worldly Greatness and Grandeur.

3. We find, that these wicked Kings of *Israel* were not only threatned with Wrath, and testified against, as aboveſaid, but also disowned of God, *Hosea* 8. 4. *They have set up Kings, but not by me, they have made Princes, and I knew it not.* We therefore think, all such should

should be disowned by the LORD's People, lest they get the same Rebuke, as *Israel* did, when their Captivity was near approaching upon them; tho' they had long continued in that sinful Way of making Kings, and had lost both Sight and Sense of their Sin therein, even when the Prophets were testifying against them: Yet whatever may be among Men, Length of Time will make no *Prescription* in the Matter of Sin before GOD; but it still lieth upon the Guilty and Impenitent's Account, were it never so long, till GOD come and reckon with them about it. For tho' they stood and prospered long in that Defection, yet the Guilt remained, and is laid to their Charge now when they were nigh going into Captivity.

4. Because we find, the Word of GOD gives an express and particular *Rule* and *Direction* anent the Election and Duty of *Kings*, *Exod.* xviii. 21. and *Deut.* xvii. 14, to the End, which we look upon as a Moral *Precept*, and therefore binding upon *Christians* under the New Testament, as well as upon *Israel* under the Old. And we have no doubt, but the Breach of this *Divine Command*, as well as the rest of the Commands, helped to the filling up of the Cup of their Iniquity, because of which their Desolation came. And therefore, when this sacred *Rule* is not observed, we think the Breach thereof ought to be *testified* against; and these who will not be *reclaimed* ought to be *disowned*.

5. BECAUSE we find in the New Testament when the then Civil Magistrate was *Heathen*, and not

within the Church, and therefore the Church the less concerned with the Qualifications of such, they being *without*, *and whom GOD would judge*; yet the Apostle sharply reproves the *Corinthians* for *Brother going to Law with Brother*, *and that before Unbelievers or Infidels*, that being an Aggravation of the Fault, to go before such Judges; which implies that the Apostle did not own the *Heathen* Magistrate as lawful for Christians to own, and come before. We therefore think, the Primitive *Christians* bore *Testimony* and witnessed against Heathen Magistrates, altho' without the Church; and that more is required anent Christian Magistrates, who by Profession are within the Church, if they walk not answerably thereunto.

As to the Arguments used by some, from these Words in *Matth.* xxii. 21. *Render to Cesar the Things that are Cesars*; We refer them to Mr. *Shields* in his *Hind-let-loose*, Page 299, &c. anent the Meaning thereof. As for such who plead for Obedience, Subjection, and owning of all Kings, without Regard to Qualifications, from *Rom.* xiii. 1, 2, 3, 4, 5, 6, 7. and 1 *Pet.* ii. 13, 14, 17. alledging that the Apostles speak there of the then *Heathen* Magistrates, *Nero* not excepted; we refer them to Mr. *Gee* on the Place; *and say*, *first*, Then our Reformers mistook the Apostle's Meaning, when they insisted and contended so much for Reformation in the Civil Magistrate, and suffered great Opposition on that same Account. And likewise all other *Nations* who have expres

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Laws to have their Sovereigns and other Magistrates of the same *Religion* with themselves, and on no other Terms will allow any to rule over them.

2. Either in the above Texts the Obedience and Subjection that is due to *lawful Magistrates*, is commanded; or that Subjection only, which is given to *Conquerors*, having no Right but that which is Providential, and the Length of their Sword. If the former, then it was not mean'd of *Nero*, or of any of the Heathen bloody *Roman Emperors*, who could have no Right but that of *Conquerors*, being mostly set up by the *Army*. If the latter is mean'd, then these Texts are not the Rule of *Obedience* to lawful Magistrates, who rule in the Fear of GOD, and according to his Word.

3. WE find, in the above cited Places of Scripture, the Office, Duty and End of the Civil Magistrate, as particularly described, as the Obedience and Subjection commanded to such; and therefore we think, the one is founded upon and tied to the other. And we humbly judge it is not mean'd of the Heathen Emperors, who were mostly, not a *Terror to Evil-doers*, but to those that did well: Whatever may be said, of some of the *Deputies*, who were converted to the Christian Religion, and became true Christians, notwithstanding that they held their Commission from such as were *Conquerors*; even as *Daniel* and the *three Children* did from *Nebuchadnezzar*; and afterwards *Daniel* from *Darius*.

4. Seeing the Office, Duty and End of the Civil

Civil Magistrate is so expresly joined to the Obedience and Subjection there commanded; we wish that the one were as much pled for as the other; there being the same Ground for both, even the *Word of GOD*. And when it is wanting, that it may be witnessed against; For *what GOD hath joined together, let no Man put asunder*. Likewise we find, *Rev.* xvii. 14. speaking of Kings who *give their Power and Strength to the Beast, These shall make War with the Lamb, and the Lamb shall overcome them, for He is LORD of Lords, and KING of Kings, and they that are with Him are called, and chosen, and faithful:* Where we think it is very plain, that they who are with CHRIST, are not on the same Side with these *Kings* that oppose his Interest and Kingdom; And by Proportion, *Kings* who oppose or hinder his Work and Interest are to be witnessed against.

MOREOVER, we find our *Reforming Forefathers* carying on the Reformation of the Civil Magistrate with that of the Church. Mr. *Knox* would not consent that Queen MARY should be allowed the Liberty of a private Mass for herself and Family; tho' she was brought up in the *Popish Religion*. They brought JAMES VI. to engage, by Covenanting with God, to defend, maintain, and continue in that Work of Reformation. They lifted Arms against CHARLES I. for Opposing and and oppressing that Work. They declare against CROMWEL'S *Usurpation*, *Toleration* and *Sectaries*; and never acknowledged him as a lawful Magistrate, but resisted

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him as long as they were able, till the Strength of the Army was cut off at *Dumbar*; and then they only submitted to him as a *Conqueror*. They would treat and engage with CHAR. II. on no other Terms but these of the Covenants, and *Scots Coronation-Oath*: And the same is engaged unto by the People in the limited Allegiance, there promised to the King in these Words, *In the Defence of the true Religion*. All which we think, was as lawful for our Forefathers to do, as for *Jehojadah* to bring *Joash* into Covenant with God, when he was but a Child of 7 Years old, which he shamefully broke, even as the above named did in this Land who gave just such a Reward to our *Reformers* as *Joash* gave to *Jehojadah*'s Son. And whatever Men of corrupt Minds may, or do say against these Instances and Endeavours of Reformation as to the Civil Magistrate; we look upon the same as lawful and Good, and know no Fault therein except these of humane Infirmity, and the giving of to much Credit to perfidious Men, if shreud Signs and Tokens of their Hypocrisie and Deceit did then appear.

WE might also here, give Instances of the sad Effects of the want of *Reformation* in the Civil Magistrate, and not Contending for the same in other Lands. We see the Protestant Interest sunk, if not altogether extirpate in *France* and *Spain*; and very low in *Germany*, even where there are some inferior Princes and Provinces that are not Popish. And in *Holland*, *Swedland*, and *Denmark*, where they are *Protestant*

teſtant; yet what Prophanation of the holy Sabbath and other Iniquitys are there tolerate, and do paſs unpuniſhed? All which may be ſaid to proceed from that ſad Source, the *want of Reformation* in the Civil Magiſtrate, and that both in Principle and Practice. And to return to thir Lands of *Britain* and *Ireland*, and the *Iſles-Men* therein, to whom our Lord ſpoke, in *Iſaiah*'s Days, *Liſten O Iſles!* And of whom he ſpoke, *The Iſles ſhall wait for me.* Where Reformation of the Civil Magiſtrate was once ſeriouſly endeavoured, contended for, and in a great Meaſure attained to: But ſince it was laid aſide, and no Concern had for it, we may ſee how much *Religion* is decayed, and *Iniquity* almoſt every where opening its Mouth unaſhamed; And what doth *Reformation* from *Popery* in the Civil Magiſtrate avail, if *Impiety* *Irreligion* and *Immorality* prevail at Court, in their Family, and thro' the Land unpuniſhed, like an overflowing Flood? So, that if it long continue, the Return of *Paganiſm* and *Unchurching* is to be feared. Upon all which, we beſpeak the *Aſſociate Presbytery* in the Words of *Mordecai*'s ſecond Meſſage to *Eſther*, with ſmall Variation, *Not to think that they ſhall eſcape without Rebuke, for if they altogether hold their Peace, at this Time* (in this Matter) *then ſhall there Enlargement and Deliverance ariſe from another Place: And who knoweth whether they are raiſed up for ſuch a Time as this?* And to eſpouſe an entire *Teſtimony* both againſt Church and State; and not that only againſt the *Corruptions* of the preſent Church

Church Judicatories. And we beſeech and intreat them ſeriouſly to conſider this Matter, and no longer to look away from, and as it were with Diſlike to this Part of the Teſtimony of the Church of *Scotland*, which was carried on in this Land, together with the ſame Truths they aſſert in their Act and Teſtimony, by the Lord's worthy Servants whom we beleive they have a Regard to.

And we likewiſe deſire to expreſs our Grief that the *Aſſociate Presbytery* have made *Subjection* and *Loyalty*, to the preſent *Poſſeſſors* of *Civil Power*, a *neceſſary Term of Communion with them*. So that none of theſe, who formerly did endeavour to witneſs againſt the Evils of the State in Conjunction with the Backſlidings of the Church, ſhall be admitted to Preach the Goſpel, or taken under their *Miniſterial Inſpection*: As was done in the Caſe of Mr. *Andrew Clarkſon*, who behoved to make an open *Renunciation* of his former Principles, on that Point, before they would *licenſe* him: And refuſed the *Acceſſion* of his Brethren, the ſame Day, becauſe containing an Adherence to former maintained and ſworn to *Principles*. And the cold and diſcouraging *Reception* they gave to others, as well as their own People, when applying to them on that Head. Alſo, we were ſorry and much grieved at the *Aſſociate Preſbytery's* going in to the Obſervation of that *Eraſtian* Faſt appointed by the preſent Powers, *Jan.* 9th. 1740. and that by an Act of their own Presbytery, appointing the ſaid Day to be obſerv-

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ed by all the People under their Charge. And altho' we were glad to see an Act of their *Presbytery*, acknowledging the Sin thereof, and appointing another Day than what was appointed by the *present Powers* of that Sort, for this present Year 1741. yet considering the Way some of them took in observing the Day of their own Appointment, by not reading their own *Causes*, and observing that, and the Government's Day likewise; we are afraid, they are not yet determined in that Point: Whereas a full, free and faithful Witnessing on this Head, might have been expected from these whose professed *Principle* it is, to own the *Headship* and *Sovereignty* of our LORD JESUS CHRIST over his Church, as his free and independent Kingdom: The Neglect of which had a Tendency to harden this poor *Erastian* Church, in her giving up with CHRIST'S *Headship*, and their Submission to the *Erastian* Power; as also to deaden the Zeal, and grieve the Hearts of many of the Godly through the Land.

To conclude, we declare our Esteem of, and Love to all the Godly in these Lands, who have the *Root of the Matter in them*, and *Love our LORD JESUS CHRIST in Sincerity*, who are studying Godliness, and have sad Hearts for the Tokens of God's *Displeasure*, and the Sins and Abominations procuring the same; notwithstaindng of their not being of the same *Sentiments* and Mind with us, as to some Part of our *Testimony* and Practice thereanent: And to all such as feel a paining Want, and longing in their Souls for the LORD'S Return to the Hearts and Souls of his People, in his manifested Presence, with Light and Life, *as in Times past, when he had his Dwelling in this Zion-hill*: And who, thro' the Temptations of Wealth or Want in the World, and Discouragements of a long evil Time, have slidden back and fallen from their Stedfastness; yet *have no Pleasure therein*; but would be glad in their Hearts to see the *Day dawn, and the Shadows flee away*, of the long Desolations and Night that has been long upon the Land. And we intreat all such in *Britain* and *Ireland*, to be stirred up to seek the LORD, *who hides his Face at this Day from the House of* Jacob, to return to Covenanted Principles and Practice, and to look for him, believing that his Word will not fail: *The Vision will not tarry; They that have waited for* GOD, *and sought and served him, shall be glad and rejoice in him. The Rod of the Wicked*, tho' it may light *shall not always ly on the Lot of the Righteous, lest the Righteous put forth their Hands to Iniquity. Judgment shall return to Righteousness, and all that are right in Heart shall follow it. It shall be well with the Righteous in the End, and ill with the Wicked.*

Let GOD arise, and let his Enemies be scattered.